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The Tahrik-i-Jadid

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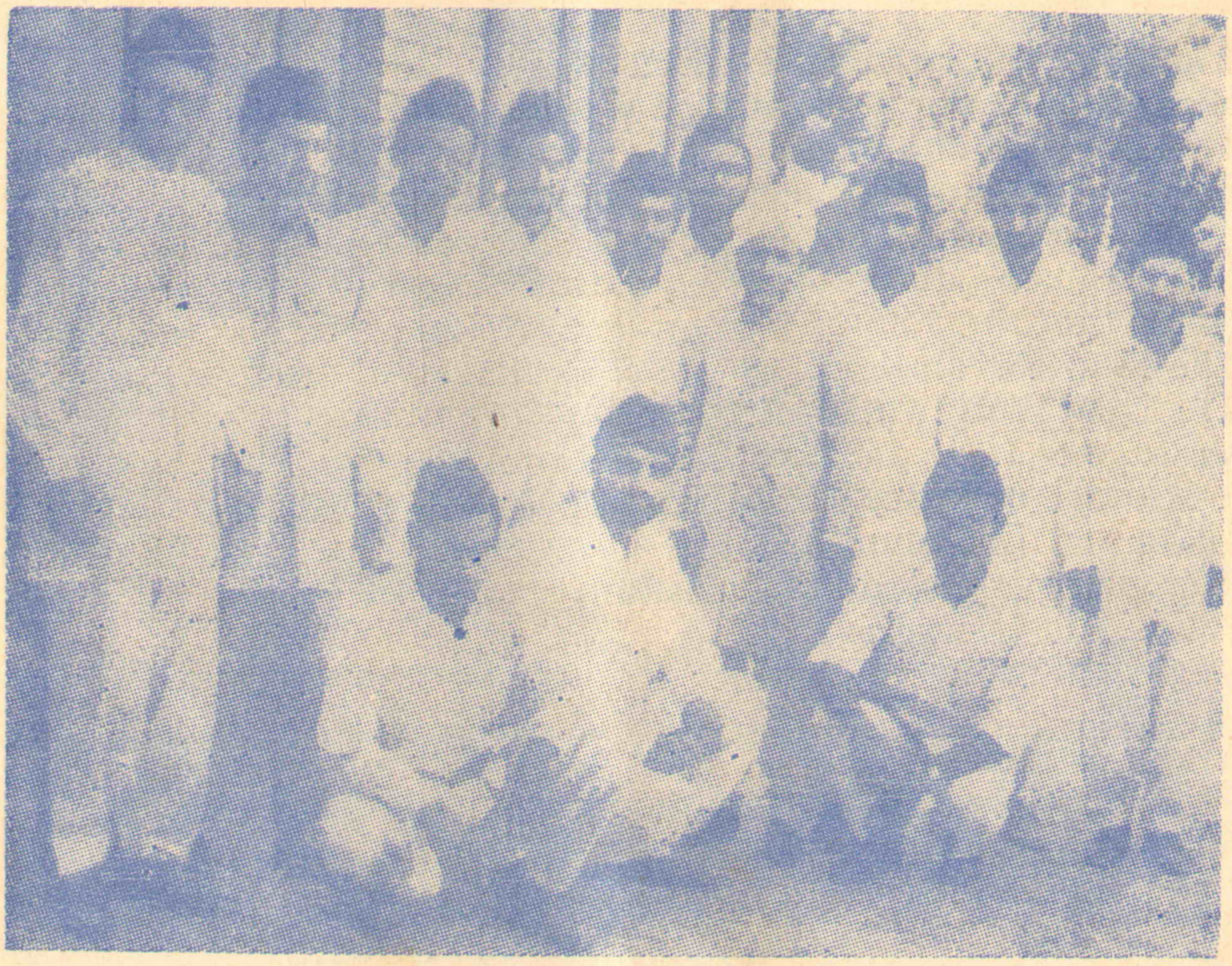
Editor : **Naseem Saifi**

WAFA 1353 H.S.

JULY 1974 C.E.

Those who passed out as Shahid from the Jamia Ahmadiyya this year are seen with the Vakilut Talim, in the premises of Tahrik-i-Jadid



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MONTHLY

TAHRIK-I-JADID

RABWAH

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Editor

NASEEM SAIFI

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Malfoozat

(The words spoken by the Promised Messiah, peace be upon him) :

TWO KINDS OF MERCIES

There are two kinds of Mercies. One that caused the creation of things in the form of various shapes of matter and energy, even before we came into existence. All these things are serving us one way or the other and they have been made available to us without any desire or supplication from our side. The existence of these things is the outcome of Rahmaniyyat.

The other kind of Mercy is the result of Rahimiyyat i.e., when we pray to God, He accepts our prayers and grants us our wish. If we ponder over it, we will come to the conclusion that the law of nature has always been linked with prayer. Now-a-days some people take it as an innovation. I should therefore like to explain the significance of prayer and how it is linked with the attributes of God. When a baby is hungry and cries out for the milk then the breasts of the mother are filled with it. The baby does not know what prayer is, it is his cries that bring down the milk in the breasts of the mother. This is what every one has experienced. At times it has been observed that the mother does not feel the milk in her breast, but as soon as the baby begins to cry the milk runs into the breasts. Do you then think that our cries reaching God do not bring down anything from Him. They do bring something—in fact they bring every thing but those who are blind (spiritually) and feel proud of being learned and philosophers cannot see anything. If we keep the example of the baby and her mother in view it would not be difficult for us to understand the significance of prayer.

(Malfoozat Vol. I page 129, 130)

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KHUTBA

Put your Trust in Allah, the Almighty

Hazrat Khalifatul Masih III told the Jamaat in his Friday Sermon on 5th of July, that he had issued some guide lines to the Amirs of various Ahmadiyya Jamaats from all over Pakistan whom he had been meeting since the previous day. He had talks with all of them to find out the conditions in their respective areas. He had been told by quite a number of them that the Government officials particularly the Police Force had tried what ever they could to discourage the miscreants and had thus saved the situation in many places. Huzur reminded the Jamaat that it was a bounden duty of all the members of the Ahmadiyya Sect of the Muslims that they must observe and obey the law of the Government. In no case, he said, anyone should disobey the orders (the laws) of the constituted authority.

Huzur further remarked that "we are as patriotic as anyone can claim to be. This country, Pakistan, is as much ours as it is the country of the other citizens here. He advised the Jamaat to serve the country with all the talents granted to them by God. There was nothing that could deter us from this service, rather we should give the country this service more than others.

Talking about those who are not members of the community he said that "we take all of them as our own people. If any of them think that they are our enemies, they will have to change their views. We have nothing but sympathy for them and since there is no enmity on our side, they will also soon realise that one sided enmity cannot exist, much less last."

The last - and the most important thing of all—he said, was that none of us should think that we are worth anything by ourselves. We should put all our trust in God. It is only from Him, and Him alone, that we get the required strength to do what ever we are able to do.

These are the guide lines, he has given to the Amirs of the Ahmadiyya Jamaats all over Pakistan and since he wanted every one to know these guidelines he deemed it fit to let them know through the Friday Sermon.

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The Review of Religions
A MONTHLY MAGAZINE DEVOTED
TO THE CAUSE OF ISLAM
THIS IS AN ORGAN OF THE
AHMADIYYA MOVEMENT
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NOTES & COMMENTS

The Holy Quran

Commenting upon the verse :

قل ما يعبؤابكم ربى لولا دعاؤكم

Hazrat Fazl-i-Omar draws our attention to the fact that the soul of relig on is nothing but supplication to God and an ever present prayerful mood.

Huzur says : "This was a call from God which in reality made the Holy Prophet, s.a.s. move forward and with him moved all those who were attached with him. It is just as when someone rides a horse, his clothes - his trousers etc. - also ride the horse along with him. Then a time came when the companions of the Holy Prophet had the control of the treasuries of the Qaisir and Kisra they became the rulers of great countries. It was all the manifestation of the Truth of لولا دعاؤكم for, the advent of the Holy Prophet was the outcome of the grace of God and that is why when he moved forward, those who were attached to him also moved forward. It is because of the blessings of companionship that God says : كونوا مع الصادقين (i.e. you should keep the company of the truthfuls) when the gates of the Blessings of Allah open for the truly righteous and truthful people those who keep company with them are blessed by God. لولا دعاؤكم also means لو لا تضرعكم اليه that is, if you do not humble yourself before God and you do not say to Him that O God we are altogether helpless and we are nothing without receiving anything from you and therefore be kind to us and grant us our needs—yes if you do not say that, what does that matter to God.

The fact is that the life and soul of religion is nothing but the supplication to God But it must be remembcred that Prayer or Supplication does not mean that one should just utter a few words and be satisfied that he has supplicated to God. Supplication actually requires to be melted before God. Prayer is like a death ; one has to be a complete model of humility and expression of nothingness. He who only utters a few words without showing the necessary humility and he who does not find his head and his heart and the whole of his structure shaken as if with lightning, he does not really pray ; he only makes a joke of prayer and he wastes his time and invites the wrath of God.

You should not therefore supplicate in a way as if the words are only coming out of your throat without any effect on your heart.

The Hadith

(S.A.S. stands for Sallallaho alaihi wa sallam)

The Holy Prophet, s.a s is reported to have said that whoever spends anything in the way of Allah his aecount is credited with 700 fold of what he spends.

In another Hadith, Hazrat Ibn Masud says that the Holy Prophet

s.a.s. said "The son of man will not get away from the presence of Allah on the Day of Judgment till he has been questioned about five things. He will be asked about his life as to how he spent it and he will be asked about his youth (whether he passed the time of youth in righteousness or otherwise) and he will be asked about his wealth as to how did he use it, how did he earn it and where did he spend it and he will be asked about the knowledge that he acquired. The question about the knowledge will be to the effect whether he acted upon it or not.

Both these Hadith make mention of spending one's wealth. The second Hadith points to the fact that the man cannot go free for spending it anyway he likes. He has to be questioned about it on the Day of Judgment where he will have to give an account of his wealth He is expected to earn it in lawful manner and he is expected to spend it nicely. That and that alone can put him in a satisfactory position on the Day of Judgment.

This second Hadith actually cautions him about the acquisition and spending of wealth.

So far as the first Hadith is concerned, it very clearly tells us that good spending of wealth brings a very great reward. The reward is no less than 700 fold of what we spend nicely i.e. in the way of Allah.

That being the case it is for all of us to be very careful about our earnings and spendings. Nothing but lawful earnings should form our income and no money should be spent for undesirable things. We shoud also be prepared to spend in the way of Allah.

May God enable all of us to act upon these Hadith. Amen.

Conveying the Message

Are you conveying the message of Ahmadiyyat to your friends - nay, to every body you come in contact with - with the same zeal and vigour as was displayed by your elders. ?

Please do realise your responsibilities in this respect.

Every body around you is anxious to know what Ahmadiyyat stands for. Meet them, talk to them and give them the relevant literature.

Let us know if you require any sort of help from us in the form of answers to questions others ask, or the booklets you want to present to your friends.

Managing Editor

DO YOU HAVE A COPY OF

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Tahrik-i-Jadid, Rabwah.

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LIFE AFTER DEATH

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One of the cardinal principles of Islam is the belief in the life after death This does not imply the assembly of a dead person's bones and particles in order to reconstitute the new body. Our body in this life is fashioned and developed for terrestrial existence and is suited only to the conditions of life in this world. Holy Quran repeatedly draws attention to the process of man's creation. The flesh, the bones, the blood, the muscles, the brain and all the complicated and well co-ordniated mechanism and all the faculties constituting a complete microcosm are all potentially contained in less than a tiny fraction of a drop of fluid. In course of time, this drop of fluid experiences a new creation at birth and matures into an intelligent human being capable of the highest attainment in every field of life. The care of the whole process is the soul of which the body is an essential part as the means of expression. Up to a point, the soul and the body together constitute a unit and are indissoluble.

Man is subject to illness. sorrow and suffering. His aim is to rid himself of the limitations, to shed off his frailties and become perfect. This he can do by moulding himself to a perfect model. This perfect model is God after whose image he has been cast. But God is Essence, Spirit, and man is, after all, a lump of clay. Thus a solid opaque wall intervenes between him and his Creator, his model and ideal. He is aware of the Mighty Presence on the other side. He must have a clearer and a closer view of his ideal if he is to mould himself in a similar cast. So death comes.

At death, the material body ceases to function and this is the end of it all. But it is not the end of life. The soul lives. Death, by shattering this wall, ushers the soul into the regions of the metaphysical where it leaves free to heave and hammer away the soul. It enters upon a process of rebirth. A new shell develops which enwraps the soul. The organism is suited and adjusted to the condition of the new life. The Holy Quran uses the words "the bones are quickened" which indicates a new type of creation like the quickening of the embryo in the mother's womb when it develops the faculties required for the life. So at death a new and fuller life awaits the soul. The faculties are highly intensified. The birth after a passage through this process is the resurrection.

The conditions of life after death are purely spiritual. They are felt, experienced and realised with far greater intensity when compared to the life in this world. Man's faculties here cannot judge the true nature of the conditions of the life hereafter. The Holy Quran says : 'No soul knows what bliss is kept hidden for it as a reward for its good works" (32 : 18). The truth is that every human action leaves an impress upon the soul which carries the sum total of this impress and reacts correspondingly in the life to come. Thus each person develops certain qualities or defects in the soul which make it capable of appreciating and enjoying the conditions of the

life hereafter or which would cause to react painfully to these conditions Those who purify thei- soul, by following the guided path shown by God Himself through His Messengers, shall prosper and those who corrupt it will be ruined (91 : 18-11). In either case there is a recompense for the persons who have acted righteously or wrongly.

Heaven and Hell are not separately defined and divided regions, but exist as it were co-extensively. The description of these terms given in the Holy Quran is the symbolic representation of life in the hereafter. Each person will bear his own cross and will be responsible for the consequences or fruits of his actions in this world.

The similitude of Paradise promised to the righteous and the torments of the wrongdoers are numerously given in the Holy Quran. The Garden described for the Paradise is symbolic of the fact that its inheritors would be in the midst of plenty of every description (water), would be filled with love of Allah (wine), and would be enveloped in the grace and mercy of Allah (honey).

The torments of the people under Divine wrath are summed up as "Allah's kindled fire which rises over the hearts" (104 : 7-8). It is not easy to imagine the punishment of Hell. The Holy Quran teaches that the pains and torments will come to an end so that all mankind will ultimately find admission to the grace and mercy of Allah. Since there will be a continuous progress for all in the life to come, those who are under punishment will work out their sentence not as an affliction, but as a curative progress designed to heal the souls of the defects and disorders accumulated in their life upon earth and restore them to a state of health and purity. Thus after the soul has been beaten and hammered into a passable likeness of the Divine, the purpose for the creation of man to become a perfect manifestation of Divine attributes (51 : 57) is fulfilled in respect of everyone. It is then that the soul reacts with joy and pleasure to the condition hereafter. This is the eternal peace for each soul.

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Pray! Pray!! Pray!!!

Hazrat Khalifatul Masih III has advised all Ahmadis all over the world to pray very fervently to God to keep the Jamaat under His own protection,

He has told them to ask for help with patience and prayer by offering humble supplications in Tahajjud and other prayers

Huzur himself prays for the Jamaat that God may bless every member and grant all of them strength of faith and sincerity.

Islam and Education

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There was a time when nobody expected the followers of a religion to tell him what their religion said about this or that aspect of life. Then, religion was undergoing evolution like the human-beings themselves. It did not cover all the walks of life. But then the religion became perfect as we read in the Holy Quran :

اليوم اكملت لكم دينكم و اتممت عليكم نعمتى و رضيت لكم الاسلام دينا

'This day have I perfected your religion for you and completed My favour on you and chosen Islam as your religion.' At this stage of the evolution of religion, it became concerned with every aspect of human life. And in fact if that had not been the case, the religion would not have been considered to have been perfected. Islam being a perfect religion it looks after all the aspects of human life ; education is one of those aspects. The founder of Islam, the Holy Prophet, peace be on him, was taught a prayer which is mentioned in the Holy Quran. It reads رب زدنى علما 'O my Lord increase my knowledge.' This in itself could have been quite a sufficient inspiration for the Muslims to acqu re knowledge. For if the Prophet himself was always seeking to know more and always prayed to God for the increase of knowledge who else should boast of having enough knowledge or ignoring its acquisition. But the Holy Prophet led his followers even farther than that. He explicitly laid stress on the acquisition of knowledge. He is reported to have said

طلب العلم فريضة على كل مسلم و مسلمة

'To acquire knowledge is the duty of every Muslim male and female.' People could not be better reminded of this duty. The words of this Hadith make it quite compulsory on every Muslim that he or she should acquire knowledge. May I indulge in a little of digression here. Do you see how Islam has excelled all other religions with this small Hadith. This Hadith makes mention of the female education also. And I do not think it is too much to say that in the first place no other religion has made specific mention of acquiring of knowledge and in the second place no religion other than Islam has felt seriously the need for educating the female section. Do I need to comment on it? It is in itself a positive proof of the fact that Islam has raised the womanhood from her deplorable status of being no more than a piece of property to the highest pinnacle of man's equality.

However, coming back to the original topic, I should like to point out that these few words رب زدنى علما changed the face of the world. That part of the world called Arabia which

was the most backward territory and which had nothing to do whatsoever with knowledge became the cradle of knowledge and from there the world received its new light—yes the light that shone brighter and longer.

The Holy Prophet who was really the prophet of knowledge had his own ways of impressing upon the minds of the people of what they should do and what they shouldn't. He did not stop at just saying that it was the duty of every Muslim to acquire knowledge He went farther than that. He said اطلبو العلم من المهد الى اللحد i. e., 'you should seek knowledge from the cradle to the grave.' From the cradle to the grave—does it seem too much? It might have seemed too much at the time these words were uttered fourteen centuries ago—But not now. The Holy Prophet was the Prophet for all the time to come. Today the psychologists have proved that the real education or the acquisition of knowledge really starts from the cradle. So much so that those who are expert on child psychology assert that it is cradle time that is most important in man's life for that is the real time for education. What is impressed on the mind at that time, stays almost for the whole life. Well that is why the Holy Prophet said that knowledge should be acquired from the cradle to the grave.

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While talking of cradle we should think of the responsibilities of the parents. After all, no child in the cradle can learn anything by himself. It is quite obvious that if the Holy Prophet has said that we should acquire knowledge from cradle to the grave it must mean that the parents should take interest in the children. But it is not only a matter of drawing conclusion. The Holy Prophet has spoken about it in very clear terms. He is reported to have said that no father has given a better gift to his children than education. Which father does not like to give a gift to his children and who would not like to give the best gift if it is in his power to do so. The Holy Prophet has said that giving education to your children is giving the best gift to them. Could anybody lay more stress on parents giving education to the children. I hope all of us well realise that good bringing up is real education. And the Holy Prophet has said that if a daughter is born to a man and he brings her up well, he shall be saved from the fire of hell. What a great reward for educating a daughter.

All what I have been talking about so far is acquiring of knowledge. But the Holy Prophet felt that the people still needed more encouragement and he did give it to them He said that he who dies while going to acquire knowledge, is a martyr. He also said that the ink of the scholar is more sacred than the blood of a martyr. Are you not surprised to hear so many Hadith of the Holy Prophet? Doesn't it show that the Holy Prophet was really the prophet of knowledge.

Here are a few more facts. You know in the days of the Holy Prophet the prisoners of war could get themselves freed by giving some compensation. As for others the compensation might have taken the form of money. But the Holy Prophet valued education more than anything else. So he said that if any of the prisoners of war could teach a Muslim to read and write he would be freed. A large number of prisoners were freed on the fulfilment of this condition. Even when the treaty of Hudaibiyya was written, it was stipulated therein that teaching to read and write should get a man his freedom.

It seems from all what I have said that educatiou was on top of the mind of the Holy Prophet.

And what was the result of that? Well, the books of history are filled with the glorious accounts of the efforts of the Muslims to seek and give knowledge. They became the torchbearers for the whole world. A writer on Islamic history says: Education spread through the Muslim world with electric speed, "Educating a child", the Holy Prophet once said, "is better than giving gold in charity" and acting on that injunction, the first four caliphs of the Umayyad period saw to it that elementary education for all was introduced into their newly conquered territories. Schools sprang up in places like Mecca, Medina, Yemen, Damascus, Cairo, Alexandria, Kufa, Baghdad, Basrah, Neshapur, that were to become great centres of learning and research but even the most remote villages of Syria, Iraq and Egypt were not neglected. There was no village, city or town without at least one mosque and Primary Schools, and secondary schools sprang up as adjuncts to mosques. Professor Ballasteros, a distinguished Spanish scholar and his fellow countryman Professor Ribera tell us that schools were provided for nearly all children free of cost. For higher education students went either to Colleges, academies and universities or to individual teachers. Rulers, princes, kings, ministers and well-to-do people and wealthy magnates regarded it as their solemn duty to patronise learning, and so set up laboratories, and established hospitals, libraries and observatories. In its origin all Islamic education was theological and the first institute of Higher Learning were meant for advanced theological studies. Such a seminary was set up by Al-Mamun in Baghdad, in 830 and to it was attached a famous observatory for the study of the stars.

Another historian says: "No people in the early Middle Ages contributed to human progress so much as did the Arabs (of course that means the Muslims) a term which in our usage would comprise all Arabic speaking peoples, including the Arabians, that is, the inhabitants of the Arabian peninsula. Arab scholars were studying Aristotle when Charlemagne and his lords were reportedly learning to write their names. Scientists in Cordova, with their seventeen great libraries, one alone of which included more than 400,000 volumes, enjoyed luxurious baths at a time when washing the body was considered a dangerous custom at the University of Oxford." The same writer says: "Side by side with the universities, libraries flourished. The royal library of Cordova became the largest and the best. A number of persons including some women, had private collections".

Do I need to quote further, I don't think. Three words رب زدنی علما uttered by the Holy Prophet and his advice to the Muslims to acquire knowledge changed the whole face of the earth. Am I wrong in calling the Holy Prophet, the Prophet of knowledge. He indeed is the Prophet of knowledge, for it was through the teachings of his religion—Islam—that knowledge spread in the world. May God's choicest blessings be upon the Holy Prophet through whom God gave Islam to the world—yes, Islam which became the fountain of education.

READ REGULARLY

Monthly

TAHRIK-I-JADID

Rabwah, Pakistan

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People travel many miles to discover spiritual peace

THE News Sun of the United States of America dated 31st January 1974 has published the following article. We reproduce it for our readers to know what one of the delegates from the United States thinks of the Annual Jalsa. The writer Mr. Hasan Hakeem was one of the seven delegates from America.

(*Editor*)

As the TWA Jumbo Jet started rumbling with the first signs of take-off, thoughts began to run through my head about my first trip to Asia.

I was part of a seven-man delegation from the United States travelling to Pakistan to attend a Muslim religious convention. It would be a new experience for me. I had never been to Pakistan and I began to think about the things every person thinks about when he leaves his native land. "What would the food be like over there and how will the people react to us."

We were travelling to Rabwah, Pakistan, to attend the 81st Ahmadiyya Movement in Islam Annual Gathering, at the invitation of Hazrat Khalifatul Masih III, the head of the organization. He had invited foreign guests to the convention from 14 countries.

One of the reasons we were invited to the convention was to demonstrate the inter-nationalism that Ahmadiyya exhibits. There were representatives from Indonesia, Malysia, Kenya Sierra Leone, Nigeria Britain, Denmark, Sweden, Germany, Switzerland, Yugoslavia, Ghana and Mauritius (an island located in the Indian Ocean.)

It was an unique gathering held in Rabwah for three days. Authorities estimated that 100,000 to 150,000 people attended the convention.

To understand what the convention is about, you the reader, will have to know some historical background about the Ahmadiyya Movement, an Islamic sect.

Every person who believes in any of the revealed religions must also believe that God has, at different times, sent various prophets to the world, and that no nation has been left without a messenger of God. Muslims believe the spiritual evolution of mankind is due entirely to this class of persons, and if it had not been for them, there would have been nothing but darkness in the world.

Muslims also believe in all the prophets that have been recipients of divine revelation. This includes Abraham, Moses. Jesus, etc. It would be considered un-Islamic to say that any of the prophets of revealed religions were not prophets.

Ahmadi Muslims differ with other

Islamic sects because Ahmadis believe the Messiah has appeared during the 19th century in the person of Hazrat Mirza Ghulam Ahmad, an Indian of Persian descent, who founded the Ahmadiyya Movement in 1890. The followers of Mirza Ghulam Ahmad are known as Ahmadis.

Ahmadiyyat is not a new religion. It is ore of some 70 different sects in Islam. The other Islamic sects refuse to accept Mirza Ghulam Ahmad as the Promised Messiah, but all the sects believe in the same kalima or creed : There is none worthy of worship but God, and Mohammad is His prophet."

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The Ahmadi sect is also distinct from other Islamic sects because of the khilafat, or Caliph. In the days after the Holy Prophet of Islam died, Caliphs united the Muslim world. This was discontinued in modern days as Muslim nations leaned towards nationalism and couldn't agree on who should be the caliph. The Muslim nations also couldn't decide on what powers the caliph would have over political matters.

And unlike the other sects, the Ahmadiyya Movement is a working organization that seeks to spread Islam throughout the world, using similar methods Christians use to propagate Christianity.

Islamic books in a variety of languages are published at Rabwah and distributed free around the world. Missionaries educated in theology travel to every corner in the world to preach Islam. A number of hospitals and schools have been established by the Ahmadiyya Movement in areas of Africa that have never had hospitals and schools.

The organization is very small numerically in the United States. At the last Ahmadiyya Convention, held in Lake Forest at Lake Forest College, some 500 delegates from around the nation attended the three-day event.

But on the international level, the sun never sets on Ahmadiyya. The various foreign delegates attending the convention in Pakistan travelled from every corner on earth to attend the convention.

Some of the delegates were government officials, businessmen, educators, writers and labourers. It was a diverse group, united only by their faith.

The American delegation with seven members had largest representation from among the foreign countries. Rashid Ahmad, a salesman from Milwaukee, was the leader of the delegation. He had studied theology in Pakistan for 10 years and could speak Urdu, the national language.

Rabwah, the city where the convention was held is located in the Punjab in the district of Jhang. The city is virtually surrounded by solid rock hills on what once was a desolate place of land that couldn't be cultivated by farmers.

After the partition of India in 1947, the Ahmadiyya Community purchased the land from a Hindu businessman and began building what is now known as Rabwah. The area has a complex system of irrigation that has helped crops, flowers and trees grow in the dusty area.

The first annual convention was held at Rabwah in 1949 and attracted 6,000 people. Each year since, (except 1971 because of the civil war) the number of people attending the conclaves has been cn the rise.

The community feeds and houses

all the delegates who attend the convention. For three days huge community kitchens feed two meals every day to 75,000 delegates. The entire process takes only three hours to complete.

Bakers are employed from nearby villages to prepare bread for meals. Some automation is now used for the baking of bread. One kitchen we visited had an automatic baking machine that could produce up to 2,000 chapati breads (similar to thick pancakes) in an hour.

The entire city is mobilized to accommodate and feed the large number of delegates attending the convention. Community buildings in Rabwah house some delegates while tents accommodate the overflow of guests.

Foreign delegates were housed in special guest homes that were equipped with flush toilets and running water. The foreign guests also were provided with cooks and a kitchen to prepare their food. This was done to minimize the chances of guests becoming ill from bad meat or non-boiled water.

The only element the foreign delegates had any problem with in Pakistan was the cold weather. Temperatures reached an all-time low in the Punjab during our stay. It got so cold in India that more than 100 persons died from exposure.

The people don't have to be asked to turn down their thermostats because there is no such thing as central heating in their homes Space heaters are the lone source of heat at night, except for homes with fireplaces.

For more than a week, temperatures during the night and early morning dropped below the freezing mark. We were provided with warm quilt blankets and quilt body vests to help fight off the wet cold air.

Actually it wasn't too bad until it came time to take a cold bath on a chilly morning.

Aside from the cold weather, we were impressed by the people and city of Rabwah. What was most impressive was that the peopte were not working to impress anyone or gain monetarily. They were working for spiritual reasons, aiming only to serve and make every guest attending the covention comfortable.

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